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One way in which the travels of marco polo and ibn battuta are similar is that each

Two renowned explorers, Ibn Battuta and Marco Polo, left an indelible mark on the medieval world. When embarking on a journey, people today commonly document their experiences through photography, social media, journals, or postcards. However, during Ibn Battuta's and Marco Polo's time, recording events was far more challenging. Upon their return home, both travelers penned accounts of their adventures, which significantly influenced trade and travel in the regions they visited. Ibn Battuta's desire to visit the lands where his fellow Muslims resided led him on a nearly 30-year journey across Asia, Africa, and Europe, covering over 75,000 miles. He joined trading caravans for security and mutual aid, sharing tales of his experiences upon returning home to Morocco. The sultan commissioned a young secretary named Ibn Juzayy to record these stories, resulting in the Rihla, a narrative centered on a pilgrimage. The rich cultural heritage of the Middle East and North Africa offers a vast array of opportunities for sustainable tourism development along historical routes, similar to the renowned Silk Road. With Iraq and Egypt already actively participating in the Silk Road initiative, countries interested in collaborative efforts are encouraged to engage with the 31 UNWTO Member States under the unified platform of the Silk Road Programme. The UNWTO has gained significant experience in fostering cooperation among its Member States through initiatives like the Silk Road Programme, as well as collaborations with organizations such as the European Institute for Cultural Routes and the Amber Route. Ibn Battuta, a renowned travel writer and geographer from medieval Islam, made significant contributions to the development of geography, particularly in the fields of karst studies and cave usage. The study aims to provide a fresh perspective on Ibn-Battuta's work, which bridges the gap between ancient Greek geographical thought and the European classical schools of the 19th and 20th centuries. By exploring Ibn-Battuta's anthropogenic use of karst and cultural utilization of caves, this research highlights his importance as a "missing link" in the evolution of geographical thought. Islamic Civilization Course ----- The course aims to provide a comprehensive understanding of Islamic civilization, particularly its cultural, social, and historical aspects during the early periods. It explores why both Muslims and non-Muslims look back at classical Islamic past for answers about the present. Key topics include: * The impact of Islamic civilization on traditions of thought, religion, culture, and history. * The rise and fall of dynasties and their material and visual cultures. * The diversity of people and places in the Muslim world. * The lives of merchants, peasants, scholars, and Sufis. The course concludes by setting the stage for the arrival of the Mongols, whose sack of Baghdad marked the end of the Abbasid caliphate in 1258 and laid the groundwork for future interactions and cultural forces that would shape the classical Islamic world. Trying to pressure China to back down without success is just like what happened in July 1937 when Japan launched military exercises near the bridge without warning the local Chinese population, leading to unexpected clashes. The Japanese troops had always given prior notice to prevent panic, but this time they didn't, and the Chinese garrison at Wanping got mistakenly attacked. The Japanese soldier went missing, and his commander demanded that the Chinese let them search for him, which they refused, sparking more violence. It's a reminder of how misunderstandings can lead to conflicts. ##### (Note: I applied the "ADD SPELLING ERRORS (SE)" rewriting method) Him, his right of safe-conduct granted by a skilled horseman named Hasanun from Shayzar. Usama's account begins with describing initial negotiations for this safe-conduct, but he notes that "they only spoke in Frankish" so they had no idea what was being discussed. Meanwhile, Mansa Musa, the ruler of Mali, played a significant role in spreading Islam across Africa during his reign from 1307 to 1332. The growth of trade routes and exchange in Afro-Eurasia facilitated the development of new states in several African regions. These states were linked to Islamic trading networks and combined local political ideas with technologies and thoughts from other parts of the Islamic World. In this context, let's explore the impact of Mansa Musa on Africa's growing trading networks. The Travels of Marco Polo was penned by Rustichello da Pisa in the 13th century, detailing tales told by Marco while imprisoned with him in Genoa. The book recounts Marco's journeys across Asia and his time at Kublai Khan's court. In earlier works (Phillica, 2017), the travels from Beijing to Xanadu and Sheberghan to Kashgar were studied using Google Earth and Wikimapia. This study expands on that analysis, examining Marco Polo's route from today's Kashgar to Xanadu. - Satellite Images - Google Earth - Wikimapia - Marco Polo - Taklamakan - Southwest Xinjiang - Lop Desert - Xanadu Subscription Enquiries: Subscriptions, East Asian History Annual Subscription Australia: A\$45 Overseas: US\$45 (for two issues) Phone Number: +61 26249 5525 Email Address: [not provided] **CONTENTS** 1. **George Ernest Morrison Lectures in Ethnology -An Introduction** The Editors discuss the importance of the George Ernest Morrison Lectures in understanding the history and culture of East Asia. 2. **The Revolutionary Tradition in China** C.P. Fitzgerald explores the tradition of revolution in Chinese history, highlighting key figures and events that shaped the country's political landscape. 3. **The Chinese Civil Service** Otto P.N. Berkelhach van der Sprenkel examines the role and organization of the civil service in imperial China, providing insights into its functioning and significance. 4. **The Narrow Lane. Some Observations on the Recluse in Traditional Chinese Society** A.R. Davis delves into the concept of the recluse in traditional Chinese society, discussing its cultural and historical contexts. 5. **Buddha's Word in China** Iw. deJong analyzes the spread and influence of Buddhism in China, focusing on key texts and their translations. 6. **Prester John and Europe's Discovery of East Asia** Igor de Rachewiltz investigates the discovery of East Asia by Europeans, particularly through the legend of Prester John. 7. **On the Art of Ruling a Big Country-Views of Three Chinese Emperors** Liu Ts'un-yan presents views from three Chinese emperors on how to effectively rule a large country, offering insights into their leadership styles and philosophies. 8. **The Tradition and Prototypes of the China-Watcher** La Hui-min examines the evolution of the "China-watcher," analyzing the role and responsibilities of those who observe and interpret China's history and culture. 9. **The Garden of Perfect Brightness, a Life in Ruins** Geremie R.[Author] shares insights into the life and significance of the 'Garden of Perfect Brightness,' a historical Chinese architectural wonder now in ruins. 10. **Explicitation Strategy in the Translation of 'Rihlah Ibn Battutah' Nor Azuwan Yaakob, et al., explore the explicitation strategy used in translating 'Rihlah Ibn Battutah' into English, discussing its implications and relevance to translation studies. **ISSUE DETAILS** - Volume: 10 - Issue: 10 - Year: 2020 - Pages: 981-997 The writings of Ibn Battuta and Marco Polo offer valuable insights into how people and institutions helped those in need during times of scarcity. Ibn Battuta's account highlights the significant endowments provided for pilgrims, poor girls, freed prisoners, and travelers, which included financial assistance and basic necessities. In contrast, Marco Polo described the efforts of the Great Khan to store corn and alleviate food shortages among his people. What lies at the intersection of construction and fabrication? Does a focus on veracity even miss the point entirely? **Core Readings** * Gaunt's 'Marco Polo's Le Devisement du Monde' (2013) explores narrative voice, language, and diversity. * Euben's 'Journeys to the Other Shore' (2008) delves into Muslim and Western travelers in search of knowledge. * Marco Polo's 'The Travels of Marco Polo' (1958) provides primary sources for our analysis. * Ibn Battuta's 'The Travels of Ibn Battuta' (1958-2000) offers a contrasting perspective. **Outline for 1500-word Review** 1. **Chosen Concept** Authority and truthfulness in the narratives of Marco Polo and Ibn Battuta 2. **Annotated Bibliography** * Gaunt's 'Marco Polo's Le Devisement du Monde' (2013): Examines narrative voice, language, and diversity. * Euben's 'Journeys to the Other Shore' (2008): Investigates Muslim and Western travelers' quests for knowledge. * Simon Gaunt: Discusses scholars' tendency to prioritize content over form. * Roxanne L. Euben: Explores Ibn Battuta's transformation of women into a symbol of virtue and value. 3. **Argument and Essay Plan** * Authority and truthfulness in the narratives of Marco Polo and Ibn Battuta * Construction and fabrication: What lies at the intersection? * Bullet points: + Discussion of Gaunt's 'Marco Polo's Le Devisement du Monde' + Analysis of Euben's 'Journeys to the Other Shore' + Examination of primary sources from Marco Polo and Ibn Battuta Allsen, Thomas T., Barsoun, Marlène, Campbell, Mary Baine, Carey, Daniel, Chism, Christine, Cruse, Mark, Dunn, Ross E., El Mouddden, Abderrahmane, Gordon, Stewart, and Henige, David have published works related to travel writing and cultural studies in various journals and books. Larnier, John, Marco Polo and the Discovery of the World (New Haven: Yale University Press, 1999); Kinoshita, Sharon, 'Medieval Travel Writing (2): Beyond the Pilgrimage', in Nandini Das and Tim Youngs (eds.), The Cambridge History of Travel Writing (Cambridge: Cambridge University Press, 2019), pp. 48-61; Netton, Ian Richard, 'Ibn Battūta in wanderland: voyage as text. Was Ibn Battūta an orientalist?', in Netton, Orientalism Revisited : Art, Land and Voyage (London: Routledge, 2013), pp. 223-251; Psaki, F. Regina, 'The Book's Two Fathers: Marco Polo, Rustichello da Pisa, and Le Devisement du Monde', Mediaevalia 32 (2011), pp. 69-97; Rubiés, Joan-Pau, Travel and Ethnology in the Renaissance: South India through European Eyes, 1250-1625 (Cambridge: Cambridge University Press, 2000); Sell, Jonathan P.A., 'Embodying Truth in Early Modern English Travel Writing', Studies in Travel Writing 16.3 (2012), pp. 227-241; Touati, Houari, trans. Lydia G. Cochrane, Islam and Travel in the Middle Ages (Chicago: University of Chicago Press, 2010); Vogel, Hans Ulrich, Marco Polo was in China: New Evidence from Currencies, Salts and Revenues (Leiden: Brill, 2013).